THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him*" (ISA. 3: 10, 11).

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ALL TRUTH EMBRACED IN THE GOSPEL.

ADDRESS BY PRESIDENT HYRUM M. SMITH AT LEICESTER, JULY 18TH, 1915.

(*Concluded from page 534.*)

"We believe in revelation, for 'where there is no vision the people perish.' Look around you and ask yourselves the question, Can there be salvation among men who reject the law of God and deny the principle of revelation, by which means God makes known His will to men? The whole Christian world is one mass of contention and confusion, with a multitude of denominations, and they are divided and sub-divided, and disagreeing in principle. Any man who feels able to put a different interpretation upon some word of God considers himself entitled to start a church for himself, if he can find someone to follow him. Usually any such individual can find some to follow him; but, nevertheless, that does not constitute him a divinely appointed man to preach the gospel. The people are running to and fro in the world, seeking for the word of God. Hear the words of the Prophet Amos: 'Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.' We believe, then, that where there is no revelation and vision there can be no Church of Christ. The apostles were put in the Church for a purpose, where they were to remain for the edifying of the Church, for the perfection of the saints, and they were to endure until we all came to a unity of the faith. Is there any need to-day for the presence of twelve apostles and of prophets, and of revelation to edify the

Church, and to perfect the saints and bring them to a unity of the faith? Are they not in dire distress in Christendom? They have not these officers, and, in consequence, there exists no unity of the faith. They are dividing into disunity more and more every day.

"We believe in the gifts of the Holy Ghost, of prophecy, revelation, visions, healing, tongues, and interpretation of tongues, etc.

"Christ worked miracles, and so did His disciples, and He said unto them: 'And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.' That was the promise with which the disciples of old were sent out, and those were the blessings that followed the believer, and where these gifts are not, the Church of Christ is not. The objector offers the same excuse for their absence in the Church as he did for the absence of the twelve apostles, and for prophets and revelation, namely: 'It was not intended that these gifts be perpetuated: it was only for a little season; they were not to continue in the Church. It was not expected that we should have them.' That kind of religion is not the religion of the Lord Jesus Christ. Man-made churches may be in possession of many glorious truths—and the heathen are also—but they cannot claim to be the Church of Christ, or to have the pure doctrine, where they deny these things. 'God is no respecter of persons. He is the same yesterday, to-day, and forever,' and He gives unto all men of every nation, who fear Him and work righteousness, the same good blessings, and He denies and holds from no man who exercises faith in Him and keeps His commandments, no blessing that He ever bestowed upon men.

"Our message to the world is this: That that gospel which was preached by Him who is the Redeemer of men has been restored through Joseph Smith, the prophet. Our message is that prophets have been raised up, that God communes with them, and that the Church has been established in its perfect order, so that the doctrines, ceremonies, and ordinances are taught and administered by divinely inspired and ordained men unto those who believe. Now, my brethren and sisters, I say that 'God is the same yesterday, to-day, and for ever.' He is without variableness. Nevertheless, I do not for one moment deny Him the right to countermand or revoke His commandments, as He has done many times. Abraham was commanded to offer his son, Isaac, as a sacrifice unto the Lord, and he would have done it, but the Lord countermanded it when He found Abraham was prepared to do His will. That is not saying that God is changeable. The Lord sent Isaiah the prophet to Hezekiah the king to tell him to set his house in order, because the time had come for him to die. Hezekiah wept and turned his face to the wall and prayed unto the Lord, and pleaded

with Him, and the Lord heard his prayer and sent Isaiah back to him, revoking the first order and adding fifteen years to the king's life. Now, had the Lord desired to eliminate the twelve apostles from His Church, He had that right and that authority, but there is no record that He did it; all the evidence proves that He never did it. There is no revelation, no prophecy on record anywhere, to the effect that the Lord Jesus Christ, by His own word or by inspiration through any of His prophets, said to the world that these twelve apostles were only for a little season and were not to be continued in the Church. There is no word of any prophet in the world who ever declared to mankind that these gifts of the Holy Ghost were only to continue among the primitive saints. The Lord never, in any revelation to men or to any of His servants, declared that the prophets should cease, and there should be no more prophets and no more vision, no more men who had the right and authority to commune with the heavens and receive the word of God for the direction of the people. You who believe that there should be no apostles in the Church, and no miracles performed in the Church, and no more prophets and visions and revelation in the Church, produce your evidence; your word will not do. You may point to the fact that they are not found among Christians; but that will not prove that God abrogated these things, but it does prove that those who contend that He did, are not the Church of God, and that those ministers who claim to be the ministers of the Lord, are not His ministers. Show us the revelation that substituted the Pope for the apostles of the Lord Jesus Christ, or the cardinals and the archbishops, for prophets and other inspired men, if you can. Well, you cannot; it is not to be found in sacred writ, nor as an utterance of any divinely-called and inspired servant of God. If you can find them, produce them; but until you do, do not use it as an argument of the truth of the religion which you have.

"We believe in everything that is good and pure and wholesome. We believe in sustaining the laws of the country where we live and where we labor. We believe it with all our hearts. We want to do good; we have done no evil and we do not intend to do evil, the Lord being our helper; and if I do wrong, or if any man ordained as a minister of the gospel of Jesus Christ, or if any member of the Church does wrong, you may condemn me, or him for it, because except I or any man repent of that wrong we will be condemned. I understand that, and so do the elders of the Church. Now these elders are trying to spread this word and this gospel among the human family everywhere. They visit you, or are anxious to visit you in your homes, and bear testimony to you by word of mouth, or to engage in conversation with you; not in contention or strife. No! we have none of that. We never attempt to force ourselves upon anybody.

"Now I want to impress upon you this one point. In this country

and in other civilized countries there is a class of men who represent themselves as being the 'shepherds of the flocks,' who have gone to great limits and great exertions to warn the public against us. They say to you: 'Do not have anything to do with the "Mormon" elders. Do not receive a tract from them. Do not read one of their works or any of their literature, as they are wicked men; they are trying to steal your wives and your daughters, and are trying to do all kinds of evil.' The latter part of that proposition is a most wicked slander upon the Latter-day Saint elders, and in addition to that, it is a most vicious insult to the British public, and a reflection upon the intelligence of Englishmen by their own ministers. To imply that the English public have not the intelligence to investigate any question and to decide for themselves the truth of it, to imply that they have not the intelligence to determine between good and evil, and to distinguish between right and wrong, and sin and righteousness, is an insult. The 'Mormon' elders come among this people with the understanding and the belief that they are men and women of intelligence, and that they are capable of judging for themselves what is good and what is bad. We would hate to have any other opinion of the British public. We say unto you, 'Search the Scriptures, for in them ye think that ye have eternal life.' We say unto you, read good books and search for words of wisdom. Seek for truth everywhere, and investigate all things. We believe that you are capable of separating the chaff from the wheat, and of judging a matter for yourselves. But your ministers do not think that you are. They dare not permit you to study 'Mormonism.' They are afraid to say, 'Here, take the Book of Mormon, and if you find any good in it you should accept it, and if it is bad, reject it. Take the Scriptures and prove your most holy faith.' They dare not say this. They have taken the opposite course, and they have warned you against our literature. Why? Because they are afraid of it; their craft is in danger. They are like the Jews of old: 'If we let these men go they will turn the whole world upside down, and all men will follow them.' They would have to earn their own living as the 'Mormon' elders do to-day. They might have to earn their own bread, and their hands would be hardened by toil, and the sweat roll down their faces. You may come to the 'Mormon' people with any gospel you like: the Church of England, the Methodist, the Roman Catholic Church, the Spiritualists, or anything else, and they will not fear to hear it and compare it with the gospel and the Bible. They are not afraid to read and examine any religion, and they are prepared to accept truth wherever it can be found. They have confidence in their ability to distinguish between truth and error, and between good and evil. And we accord to you and the English public equal intelligence with ourselves in these matters. It is a great pity that many ministers have not the same confidence in your

intelligence. It is a great misfortune to thousands of the people that they have followed the advice of their spiritual leaders. The trouble is that the ministers know that a fair investigation of the gospel the 'Mormon' elders are preaching would be disastrous to the apostate churches and false religions of the world. After all, it is the intelligence of the people these false priests fear. Therefore, they are afraid to let the people examine the truth for themselves.

"I testify to you, my beloved brothers and sisters and friends, in the name of the Lord Jesus Christ, that this gospel of Christ has been revealed from heaven in this dispensation, and that Joseph Smith was a prophet of God. It makes no difference to him how much wicked men have reviled him. They have not reviled him more than they did his Master. We know that every one of the principles of the gospel has been revealed and properly fitted together in the Church. That is our testimony, and we leave it with you, and we pray the Lord to bless the saints and the investigators and bless the enemies of the Church and bless those whose hearts are bitter against us, that they may repent and see the light and turn from the error of their ways. We only desire the good of mankind and their salvation, and we are doing what we believe, sincerely pointing out to them the straight and narrow path which leadeth back to glory and salvation in the presence of God the Father and His Son. And in the name of the Lord Jesus Christ I bear that witness, even so. Amen.

"HYMN OF KNOWLEDGE."

Of all the hymns I have ever heard, read, or sung, "O my Father," is the best. It contains knowledge which is deep and beautiful; in fact, it is a volume of intelligence in four verses. This song of joy has brought peace and comfort to thousands of Latter-day Saints. In order to learn something of the grandeur and sublimity of its contents, let us read and study the verses together.

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?

"Regain Thy presence!" There is food for thought in those three words, which, without the aid of the Spirit of God, would puzzle us, because to "regain" the presence of any one implies, of necessity, that we must have been in his company before. Let us read further:

In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near Thy side?

How many people of the world would believe that we have come forth from the presence of our Father, from His very side, where we were taught some of His laws pertaining to our future welfare here on this earth, which has been given to us, His children, whereby we can get a schooling in the lower elements of nature, thus gaining for ourselves that priceless gift, knowledge? We read in the thirty-eighth chapter of Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * * When the morning stars sang together, and all the sons of God shouted for joy?" Many ask, Who are the sons of God? Job was asked by God where he was when He laid the foundation of the earth. Job, as a tabernacle of flesh and bones, was not in existence. No; but his spirit was. That personality which was to control the earthly body was present with the Creator. Our spirits, our real selves, were there. We are the sons and daughters of God, and we shouted with Job for joy. In our spiritual state we had progressed as far as we could. It was, therefore, necessary to provide for us another sphere of action. Our heavenly parent called His children and ministers together in a grand assembly. There, in that heavenly meeting, we were told of our future home which was in preparation. It was explained that beings would be sent in advance to begin the work for us. To these first parents a law would be given, which would eventually be broken, and sin would be brought into the new world, whereby we would come into contact with pain, sorrow, suffering, and, in the end, death; but through all this we were to retain our God-given gift, "free agency," or power to choose right from wrong. By our sufferings we would go through the furnace and be tested and tried. We were further told that the Son of God would come from heaven and bear the sins of the world; that He was to be slain for us. This was necessary, as the first beings transgressed the law and brought death upon all the inhabitants of the earth.

"When shall I regain Thy presence, and again behold Thy face?" The great question confronts us again, and it will only be when we live the laws of God and accept Him, the Son of God, as our Savior.

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth,

How beautiful it is to think that our Father in heaven sent us here! Does not that thought make us feel proud? Yes, proud of our parenthood. The Creator Himself has sent us here, with a mission to perform. Let us do it with all our heart, mind, and strength. But in His infinite wisdom He has caused us, in passing through the veil, to forget our former scenes, our birth and friends, so that we might better be able to start in our new homes with a

clean slate, and that we might study all the harder, thus gaining an independent knowledge.

Yet ofttimes a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

We might ask, What is that secret something which whispers to us? It is the Holy Spirit who is in tune with our spirits, and that tries to tell us who we are, where we came from, why we are here, and whither we are bound. It is that greater Intelligence, the Holy Ghost, who, if we live for it, will reveal unto us things of the past, things of the present, and things of the future, and bring to our remembrance all things whatsoever our heavenly Father wishes us to know for our best interests, thus making us feel that we had indeed "wandered from a more exalted sphere."

I had learned to call Thee Father,
Through Thy Spirit from on high;

The same Spirit is with us, teaching us to look upon the Creator as our Father.

But until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there.

No wonder reason stares. Did anyone ever hear of fatherhood without motherhood? St. Paul tells us that the man is not without the woman, neither is the woman without the man, in the Lord. We are told that God created us in His image—male and female. Christ taught His apostles to say, "Our Father which art in heaven."

We have now come to the final scene:

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

When we have completed what? Why, our mission on earth among mankind. Then, and not till then, are we prepared to lay our mortal bodies by, and, leaving this frail existence, to meet our father and our mother in the royal courts on high, that we might, with their mutual approbation, dwell with them for ever and ever.

Hull. ROBERT H. SUMMERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 2, 1915.

EDITORIAL.

STORIES OF VISIONS AND APPARITIONS.

Our age prides itself on its skepticism in regard to supernatural phenomena. Many of those who regard themselves as foremost in advancement, refuse to believe in the existence of a world outside the narrow limits of matter within the reach of our five senses; or, if they admit that there may be more things between heaven and earth than philosophy has ever dreamt of, they still deny the truth of any testimony to the effect that heaven, in our day, communicates with earth. They scorn especially the testimony of the Latter-day Saints, that heavenly messengers have visited the earth in our age, with a special message. As far as practical results go, there might as well, if they are correct, be no heaven, no spiritual world, no angels, and no deity.

It is, therefore, of some interest to read, in the daily press, the reports now current, according to which soldiers of the armies in the field claim to have seen, on several occasions, beings from the great Beyond. We do not know how much is myth, and how much fact, in the stories published, but they prove that, notwithstanding all denials by materialists, agnostics, and infidels, the belief in the reality of the spirit world still lives, and that men's thoughts, in times of great calamities, are reaching out for something beyond the earthly sphere.

According to a report from Petrograd, published in the *France de Demain*, several Russian sentinels declare that the late General Skobeleff has appeared to them in white uniform and riding on a white horse. This Russian general, who became famous in the Russo-Turkish war, used to wear a white uniform and ride a white horse, so that his soldiers, who adored him, called him "the White General." They regarded him as invulnerable. Skobeleff was an ardent partisan of the Pan-Slavist movement, and among his last writings, before his mysterious death in 1881, were a series of articles prophesying war between the Tenton and the Slav. The contest has come at last, and Russian soldiers are not surprised at the supposed appearance of the General who predicted it.

From the battle of Mons comes the story of another apparition who had something to do with the unexpected retreat of the Germans in the midst of an irresistible advance. British soldiers who are said to have seen it, say it was St. George. French soldiers

have identified it as Michael. Some are inclined to believe it was Joan of Arc. Alleged particulars of this appearance were reproduced a short time ago in the Liverpool *Echo* from the *Daily Mail*. A lance-corporal in a hospital is said to have told the story as follows:

"I was with my battalion in the retreat from Mons on or about August 28 [1914]. The German cavalry were expected to make a charge, and we were waiting to fire and scatter them, to enable the French cavalry, which were on our right, to make a dash forward. However, the German aeroplanes discovered our position, and we remained where we were.

"The weather was very hot and clear, and between eight and nine o'clock in the evening I was standing with a party of nine other men on duty, and some distance on either side there were parties of ten on guard. Immediately behind us half of my battalion was on the edge of a wood resting.

"An officer suddenly came up to us in a state of great anxiety, and asked us if we had seen anything startling. He hurried away from my ten to the next party of ten.

"When he had got out of sight I, who was the non-commissioned officer in charge, ordered two men to go forward out of the way of the trees in order to find out what the officer meant. The two men returned, reporting that they could see no sign of any Germans. At that time we thought that the officer must be expecting a surprise attack.

"Immediately afterwards the officer came back, and taking me and some others a few yards away, showed us the sky. I could see quite plainly in mid-air a strange light, which seemed to be quite distinctly outlined, and was not a reflection of the moon, nor were there any clouds in the neighborhood. The light became brighter, and I could see quite distinctly three shapes, one in the centre having what looked like outspread wings. The other two were not so large, but were quite plainly distinct from the centre one. They appeared to have a long, loose hanging garment of a golden tint, and they were about the German line, facing us.

"We stood watching them for about three-quarters of an hour. All the men with me saw them, and other men came up from other groups, who also told us that they had seen the same thing. I am not a believer in such things, but I have not the slightest doubt that we really did see what I now tell you.

"I remember the day because it was a day of terrible anxiety for us. That morning the Munsters had a bad time on our right, and so had the Scots Guards.

"We managed to get to the wood, and there we barricaded the roads and remained in the formation I have told you. Later on, the Uhlans attacked us, and we drove them back with heavy loss. It was after this engagement, when we were dog-tired, that the vision appeared to us.

"I shall never forget it as long as I live. I lie awake in bed and picture it all as I saw it that night. Of my battalion there are now only five men alive besides myself, and I have no hope of ever getting back to the front. I have a record of fifteen years' good service, and I should be very sorry to make a fool of myself by telling a story merely to please anyone."

This is the story as credited to an eye-witness. It is to be

regretted that the name and address of the lance-corporal are not given. There has been some public discussion concerning the alleged supernatural manifestations at Mons. The Dean of Durham, it seems, has protested against the circulation of the story, and a well-known novelist claims to have invented it last October, about four months before the particulars began to trickle in from the front. But an affidavit has now been published by the Liverpool *Express* and other papers, as follows:

"I, Robert Cleaver (No. 10515), a private in the 1st Cheshire Regiment of his Majesty's Army, make oath and say as follows:

"That I personally was at Mons and saw the vision of angels with my own eyes.—Robert Cleaver.

"Sworn at Kinmel Park, in the county of Flint, this 20th day of August, 1915, before me, GEO. S. HAZLEHURST.

"One of his Majesty's justices of the peace acting in and for the county of Flint."

History has recorded numerous manifestations in the form of dreams and visions in connection with great wars. Josephus relates that Alexander, during his conquest of Asia, being displeased with the Jews for not assisting him, marched towards Jerusalem with the intent to destroy it. Jaddua, then the presiding high priest, was warned in a dream to go and meet Alexander, with the priests at the head of a popular procession. The conqueror drew near, and seeing Jaddua, prostrated himself, telling his captains that before he set out on his expedition, a man thus attired had appeared to him in a dream, and assured him of success in his expedition. The end of it was that Jaddua conducted Alexander to the temple and showed him the prophecies of Daniel concerning "the king of Grecia" (Dan. 8: 21), whereupon the conqueror took the Jews under his protection. The famous legend of the banner of Constantine is well known. It is to the effect that, seeing in the heavens a sign of the cross, the emperor adopted it as his standard and gained his victories under it—a legend which also appears in Danish folklore, according to which the Danish flag—the "Dannebrog"—fell from heaven. The apparition of Castor and Pollux to announce the Macedonian victory is attested by historians, Cicero and Valerius Maximus, and by public monuments. Rome has a tradition, perpetuated in a painting by Raphael and in an alto-relievo by Algardi, to the effect that St. Peter and St. Paul appeared to Attila and admonished him not to visit Rome with destruction. As a consequence he spared the city. The German legend of the White Lady (*Die Weisse Frau*), may be mentioned in this connection. It is an apparition which is said to have been seen in many royal palaces, especially at Berlin, Neuhause, Ansbach, Baireuth, Darmstadt and Altenburg. She always appears in snow-white garments, and her appearance is said to presage the death of some prominent member of royalty,

or some great political change. She has been seen at intervals, it is claimed, since the 15th century.

It all goes to prove that in all ages there has been a strong belief among the children of men in the reality of the unseen world, and a firm conviction that those beyond the veil take an interest in what is going on here. It is all the more strange that so many should reject the testimony of the elders of the Church concerning the appearance in this age of Moroni, John the Baptist, Peter, James, and John, with a message of salvation in which all the world is interested. It is strange that they should believe the stories told of the dreams and visions of Alexander, Constantine, Attila, and the soldiers who fought at Mons, and reject the unimpeachable testimony of the Prophet Joseph Smith and his associates, which can be established beyond reasonable doubt by all who will but investigate the evidence.

We know from the prophetic word that, in the last days, God is to pour out of His spirit upon all flesh, and that "your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2: 17-21). We also know that we are living in the very day when this prophecy is being fulfilled. The Church of our Lord has been brought out of the wilderness and established with all the offices, powers, and gifts belonging to His kingdom. The truth is shining throughout the world, from the top of the mountains, as from a lighthouse, and those who will steer their course by it will not miss the harbor, where they are safe, although the storm is roaring and the waves breaking in impotent rage against the ragged and scarred coast.

J. M. S.

NEW BOOKS.

We have received two new publications which will be of interest to the readers of the *Star*, and which can be ordered from the book department. One is called *The Cities of the Sun*; the other, *City of the Saints*. The author of *The Cities of the Sun*, is Elizabeth Rachel Cannon, one of the gifted writers of Utah. It contains a number of illustrated stories, founded on incidents in the Book of Mormon, and the object of the author is to inspire interest in that sacred volume. The *City of the Saints* is a book of beautiful views of Salt Lake City and environs, something that will interest Church members and all who have friends and relatives in Utah. *The Cities of the Sun*, paper binding, costs one shilling and sixpence; *City of the Saints*, two shillings.

Live as on a mountain, for it makes no difference whether a man lives here or there. Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it.—Marcus Aurelius.

"MORMONISM" CONSIDERED AND COMPARED.

"MORMONISM," as a system of religion, is unique. It emanated from no other religion, and depends upon no other for its doctrine. The writer has studied some three hundred different religious systems, and has found in none of them the beauties of the tenets of "Mormonism."

The fairest test of anything is comparison. In this little article I desire to consider some of the most salient points of doctrine in some of the most popular sects in the civilized world. I make no apology for my views. They are the result of many years of deep study.

The God-idea is inherent in all peoples on the globe, though the right idea is not had by all, else man is befooled. The Christ said, in His day, speaking of His Father, "Whom to know is life eternal." Knowledge of the true and the living God is the basic principle of true religion. Without that knowledge there is something wrong with the system. The primary question is, then, Who has that knowledge?

The Church of Rome, "the mother of Christian churches," with its "never changing creed," stands as a mighty monument of fantastic ceremonial of an ascetic priesthood. In this church ritual is paramount; and the Church is a power in the world. Has it the true knowledge of God? Let us consider, for instance, the doctrine of transubstantiation. Is it the true knowledge? Does the material body of the Christ really and truly materialize in the bread blessed by the officiating priest at the altar? Is Christ again crucified? Does the Son of Man again suffer the agonies of bearing the world's sins? Hearken unto what the Scripture saith: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I. Peter 3: 18). Did not Jesus take up His body and ascend up into heaven—the body of crucified flesh—bearing the impress of spear and nails?

Again, is it possible to obtain absolution from the sins of the flesh by the power of man? Is it not written, "There is but one mediator betwixt God and man, the man Christ Jesus"? The humble "Man of Nazareth" did not incorporate into His Church any fantastic ceremonial. Such things are apt to become a mechanical mockery. The truth is easily recognized by its simplicity. It is truly simple and simply true. Even "wayfaring men, though fools, shall not err therein."

The "Church of England," by Parliament established, is a power in the land. Has it got the true knowledge? Confucius taught that "true knowledge consists in knowing that you know that you know that which you do know." Human speculation is poor spiritual food. The Church of England catechism expressly states that, "We believe in a God without body, parts and passions." To read concerning the character and personality of a God who

"has neither body, parts nor passions" should prove interesting. "Character" and "Personality" seem to be very much akin to our common humanity. If God, our Father, is without parts, then He can have neither form nor shape. It is written that "God created man in his own image, in the image of God, created he him." Can you have an "*image*" without "*parts*"? That God possesses parts, the Scriptures do testify. He once stood before Moses in the cleft of a rock, for He said, "Thou canst not see my face, for there shall no man see me and live. * * * thou shalt see my back parts" (Ex. 33: 20, 23). It is written of Jesus that He was in the express image of His Father's person (Heb. 1: 3).

The Latter-day Saints believe and teach that God is our Father, and that Jesus is our "elder brother"; also that the Bible contains the word of God, and that, as the word of God, it says what it means and means what it says. The strength of "Mormonism" is in the vital fact of continuous revelation. Compared with other systems, its organization is the most wonderful in all the world. This Church was instituted by revelation from God. It was established and is sustained by Him. It is built upon the foundation of apostles, prophets, pastors, teachers, and evangelists, Christ being the chief corner stone. Some religions and philosophies suffer by comparison, but "Mormonism" gains its strength of character from the fact that it is not dependent upon humans for its life. It contains all that is good of other systems and more, and none of its fallacies. It meets the problems of all times without any need of change in its tenets. Therein it differs from other religions very essentially. It is no longer in its infancy. It is the most vital of religions in the world to-day; not in a numerical sense, but because of the fact that when a person espouses this religion he does so on conviction. He knows what he believes.

The Latter-day Saints invite comparison. Religion is of value only as it gives lasting satisfaction. "Mormonism" meets the bill. It is a lifetime study. It is so broad that it will satisfy the most searching investigator. It is so simple that the most simple of people can understand its principles well enough to gain salvation and exaltation in the world to come. It teaches that ignorance, under certain circumstances, is a sin, and that "the glory of God is intelligence." There is no other religion under the sun so far-reaching, for it goes back before time was, and lifts the veil from the designs of the Almighty, in placing man in this sphere. It also reveals the destiny of the human family.

"Mormonism" is of God, and will ultimately cover the earth. No human hand can stay its onward march.

Shelley, Idaho, U.S.A. AUBREY PARKER.

I WANT the liberty of thinking and believing as I please. It feels so good not to be trammeled. It does not prove that a man is not a good man because he errs in doctrine.—JOSEPH SMITH.

SABBATH BREAKING.

ONE of the alarming things about the war is the tendency to act as if necessity knows no law, and that all divine orders can be ignored. We see this in the vast extension of Sunday labor. In one of his sermons Dr. T. de Witt Talmage made this statement: "During the American War it was found out that those public works which paused on the seventh day turned out more war material than those which worked all the seven days. Mr. Bagnall, a prominent iron merchant, gives this testimony: 'I find we have fewer interruptions now we observe the Lord's day; and at the close of the year, now that we keep the Sabbath, I find we turn out more iron, and we have larger profits than any year when we worked all the seven days.' The fact is, Sabbath-made ropes will break, and Sabbath-made shoes will leak, and the Sabbath-made coat will rip, and the Sabbath-made muskets will miss fire, and the Sabbath occupations will be blighted. A gentleman said: 'I invented a shuttle on the Sabbath day. I was very busy, so I made a model of that new shuttle on the Lord's day. I was so very busy during the week that I had to occupy many Sabbaths. It was a great success. I built new factories, and made many hundreds of thousands of dollars, but I have to tell you that all the result of that work on the Sabbath has been to me ruin. I enlarged my buildings, I made a great many thousands of dollars, but I have lost all, and I charge it to the fact of that Sunday shuttle.'"—SELECTED.

CHRONOLOGY OF THE WAR.

August 2.—A Russian report says that Russian torpedo boats have fired a coal depot and sunk ten vessels loaded with coal, in the Black sea, and destroyed over 400 vessels on the Anatolian coast. British submarines report the sinking of a German destroyer on July 26th, near the German coast, and a transport in the Baltic.

August 3.—Ian Hamilton reports a successful attack in Gallipoli. Desperate battles continue in Poland.

August 5.—Warsaw occupied by the Germans. Riga threatened. Austrians occupy Ivangorod.

August 9.—Russia rejects German peace proposals said to have been made through the King of Denmark. Germans said to have been checked at Riga. A Turkish battleship, the *Keyr-ed-din*, destroyed.

August 10.—Reports from Petrograd state that on the 8th, a German fleet, consisting of nine battleships, twelve cruisers, and a large number of destroyers, made persistent attacks at the entrance of the Gulf of Riga. Germans and Austrians are concentrating a new army on the Serbian frontier. The British report the recapture of trenches at Hooge.

August 12.—The *Goeben* reported torpedoed in the Bosphorus. In an air

raid on Zweibruchen and St. Ingbert some people were killed and wounded. Russian reports say the German advance has been checked in the Riga and Kovno areas. Flight-Lieutenant Edmonds drops a bomb from a seaplane on a Turkish transport and sinks it with all on board.

August 14.—The British transport *Royal Edward* sunk in the Ægean sea. About 1,000 lives lost.

August 16.—German submarine appears in the Irish sea and fires shells at Parton, Harrington, and Whitehaven. Furious fighting in Poland, Russians retreating. Venizelists carry the Greek chamber.

August 18.—Germans occupy Kovno. Another Zeppelin air raid over "eastern counties" reported.

August 19.—The White Star liner *Arabic* torpedoed and sunk, off the Irish coast, on its way to New York from Liverpool. Most of the crew and passengers saved. Germans defeated in naval engagements in the Gulf of Riga. Two cruisers and eight torpedo boats sunk by Russians and one super-dreadnought, by a British submarine. Four barges loaded with German troops captured at Pernau.

August 20.—Germans occupy Novo Georgievsk. The British submarine E13 grounded on the island of Saltholm. Russians destroy 100 Turkish sailing vessels in the Black sea.

August 21.—Germans withdraw from the gulf of Riga.

August 22.—Italy declares war against Turkey. The new Greek cabinet consists chiefly of Venizelists.

August 26.—Squadron-Commander Arthur W. Bigsworth, R.N., destroys a German submarine by dropping bombs from an aeroplane, off Ostend. Germans occupy Brest Litovsk.

August 27.—A squadron of 60 aeroplanes bombard the railway station and works of Mulheim, in the Grand Duchy of Baden. All the aviators returned in safety. French airmen also bombard the railway stations at Ivoiry and Cierges. Germans attempt an aeroplane attack on Claremont, in the Argonne. French aviators throw bombs on the poison gas factory at Dornach.

FROM THE MISSION FIELD.

Release and Departure.—Elder A. Hulme Nebeker has been honorably released from his labors in the British mission, and sailed for home August 25th, 1915, per s.s. *St. Paul.*

Appointment.—Elder Clarence J. Woods has been appointed president of the Liverpool conference, to succeed Elder A. Hulme Nebeker. His address is 111 Montague Street, Blackburn.

Special Services.—Two special services were held in the Derby branch (Nottingham conference), on Sunday, August 15th, 1915, at St. James' Hall. President Hyrum M. Smith, President Ernest E.

Greenwood and Elder G. Merlin Southwick were the speakers. The meetings were conducted by Elder Wilford H. Pyott. Musical selections were rendered by Elder H. L. Frisby, accompanied by Sister Mary A. Kendall and the choir, the latter under the direction of Brother George Bradley, Jr., Sister Nellie Bradley at the organ. The sacrament was administered by Elders Alvin B. White and Aaron T. Pingree, assisted by Brothers Wilfred and and George Bradley, Sr. A marked impression was made upon investigators, and much good is in evidence as a result of President Smith's visit.

Baptisms.—A baptismal service was held at the Townhead Baths, Glasgow (Scottish conference), August 6th, 1915, at which three souls were admitted into the fold of Christ. Elders Morgan P. McKay and James D. Johnston officiated.

A baptismal service was held August 19th, 1915, at Ipswich (Norwich conference), in the river Gipping, when one soul was admitted into the Church, Elder William Werrett, Jr., officiating.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Saturday, August 21st, 1915, when two souls were admitted into the fold of Christ. Elder Harold J. Bishop officiated.

A baptismal service was held at King's Lynn Public Baths (Norwich conference), August 22nd, 1915, when five souls were admitted into the fold of Christ, Elders Perry C. Hall, Henry Yates, Benjamin Ward and Vern R. Ekins officiating.

A baptismal service was held on Wednesday, August 25th, 1915, at the Handsworth Chapel, Birmingham (Birmingham conference), when two souls were added to the fold of Christ, Elder Septimus Shepherd officiating.

A baptismal service was held at the Bath Lane Baths, Leicester (Nottingham conference), on Thursday, August 26th, 1915, when three souls were added to the fold of Christ. Elders George S. Ballif and Samuel C. Gerrard officiated.

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